found in the Kárwár sub-division. They speak Maráthi and are said to be an offshoot of the Sávantvádi Thákars. They are professional beggars. They make nets and catch sweet water fish and crocodiles on which they feed, and spin woollen wigs called *chauris* which are worn by native women.

LEATHER-WORKERS.

Leather-Workers, with a strength of 1704 included three classes. Of these 1473 (males 785, females 688) were Chamgárs, shoemakers; about 150 Dhors, tanners; and 81 (males 42, females 39) Mádigars, tanners and shoemakers.

Chamgárs.

Chamgárs, SHOEMAKERS and TANNERS, according to the 1881 census numbered 1473, of whom 785 were males and 688 females. They are found in small numbers over the whole district, chiefly in Kárwár, Kumta, Ankola, Honávar, Bhatkal, Siddápur, Sirsi, Yellápur, and Haliyál. The word Chamgár is derived from the Sanskrit *charm* leather. The coast Chamgárs are said to have come from Goa and they still marry with the Goa Chamgárs. The names in common use among men are, Yella, Bassya, Ira, Badiya, Vásudev, Hari, Vásu, Shivgo, Venkta, and Ráma; and among women, Ganga, Kushti, Gauri, Bassi, Venki, Durgi, Káveri, and Rukmini. Their patron god is Venkatramana, whose temple is at Manjguni in Sirsi. Their family god is Basaveshvar of Ulvi in Supa, and the Ammas and Mahámáis of Bhatkal, Honávar, Kumta, Ankola, and Kárwár. They are divided into Mochis and Chamgárs. The Chamgárs follow the Bráhmanic mode of worship and employ Bráhman priests; the Mochis hold Lingáyat tenets and employ Jangams. Mochi women mark the brow with cowdung ashes or *vibhut* and Chamgár women with red. Most of the men are fair, middle-sized, strong, and spare; a small number are dark and stout. Chamgár women are so famed for their beauty of face and figure that there is a Kánarese saying that *Padminis*, the highest type of woman, middle-sized with fine features black lustrous hair and eyes full breasts and slim waists, are all Chamgárs. Those who live on the coast speak Konkani and those above the Sahyádris Kánarese. Except a few who are found in the towns of Sirsi and Ankola, the Chamgárs live in isolated villages on the skirts of towns in huts with mud walls and thatched roofs and front verandas about six feet broad. Their furniture includes low wooden stools, straw mats, and copper and earthen cooking vessels. Their ordinary food is rice and fish, and they eat mutton, fowls, and pork, but do not feed on carrion or eat beef or buffalo meat. About nine in the morning they take rice gruel; about one *rági* gruel and curry; and about eight curry and rice. They are fond of chillies, salt, tamarind, cocoanuts, and molasses. Their holiday dishes are *páisa, vadás,* and flesh. They are moderate eaters, but the men are excessively fond of drink. Indoors the men wear nothing but a loincloth. Out of doors, besides the loincloth, they wear a narrow waistcloth, a shouldercloth folded in puckers on one shoulder generally with a pair of shoes hid under it, and a headscarf, all of cheap cloth, the whole suit not worth more than 4*s.* to 6*s.* (Rs. 2-Rs. 3). The holiday dress is the same but of better material, and is worth 8*s.* to 16*s.* (Rs. 4-Rs. 8). Some wear silver girdles and gold ear and finger rings. The women's robe is worn without passing the skirt between the feet. Their every-day dress is worth 4*s.* to 6*s.* (Rs. 2-Rs. 4), and their holiday dress 8*s.* to

Chapter III. Population. LEATHER-WORKERS. *Chamgárs.*

12*s.* (Rs. 4-Rs. 6). On grand days they tie their hair neatly in knots and deck it with flowers. They also wear gold or brass ear and nose rings, the lucky necklace, and glass bangles. These ornaments are of little value as they are hollow and mixed with alloy. A complete set of a well-to-do Chamgár woman's ornaments costs £2 to £5 (Rs. 20-Rs. 50) and that of a poor woman's £1 10*s.* to £3 (Rs. 15-Rs. 30). Boys wear nothing but a loincloth and girls only a small cloth wrapped round the middle. Their clothes come from the Belgaum and Dhárwár hand-looms. Those who live above the Sahyádris are mild-tempered, hardworking, well-behaved, and thrifty, but the coast Chamgárs are excessively fond of drink, untruthful, thriftless, and quarrelsome. The coast Chamgárs tan hides after they have been cleaned by Mhárs, and make sandals which according to quality fetch 6*d.* to 1*s.* 3*d.* (4-10 *ans.*) a pair. The tools they use are an awl or *ári*, a knife or *rampi*, an iron hammer or *mutio*, and a smooth stone for sharpening the knife. A man earns about 9*d.* (6 *ans.*) a day, but they are drunken and thriftless and always poor. The up-country Chamgárs are better off than the coast people, earning money as husbandmen, labourers, and cartmen as well as by working in leather. Chamgárs rank with Mádigs and Holayás and their touch is thought to defile high class Hindus. Chamgárs are late risers. Near the coast some go the first thing in the morning to a tavern for a drink of palm-beer, and then to the tanning ground where much time is wasted in talk. They go home for the midday meal and again set to work generally finishing a pair of sandals by four. When a pair of sandals is ready they stand in some prominent place in the market, and by night time, if they have found no buyer, greatly lower their price. On the way home they call at a tavern and waste part of their earnings. The women mind the house and ornament the uppers of the sandals by sewing on slips of tinsel. A family of five spends about 12*s.* (Rs. 6) a month. Their chief objects of worship are Venkatramana, Sirsiamma, Honávaramma, Ankleamma, Mahámáyi, Mahádev or Shiv, Ganpati, Jataka, Hanumanta, and the Nág or Cobra. They have no priests of their own and never employ Bráhmans except before a marriage when they ask a Havig or Karháda Bráhman to fix the lucky hour giving them 3*d.* to 2*s.* (2 *ans.*-Re. 1). They believe in witchcraft, soothsaying, and ghosts, and offer blood sacrifices to the village spirits. They never go on pilgrimage. Their holidays are *Shivarátra* in February, *Yugádi* in April, *Nágpanchami* in August, *Dasra* in October, and *Diváli* in November. Girls are married between eight and twelve and boys between fourteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed. They either bury or burn their dead, and mourn them eleven days. Midwives of their own caste are employed at births. The coast Chamgárs perform the *satti* or sixth day ceremony after a birth; the Mochis or up-country Chamgárs do not perform any ceremony on that day. Children are cradled and named on the eleventh day. The marriage ceremony lasts six days. When a match is settled the fathers of the boy and girl, with some friends and relations, go to a Bráhman priest, either a Joishi or a Havig, ask him to fix the time for the ceremony, and pay him 3*d.* (2 *ans.*) rolled in a couple of betel leaves. From the priest's all go to the bridegroom's, where plantains and molasses are handed round. They

LEATHER-WORKERS.
Chamgárs.

then go to the bride's house with not less than a hundred fried cakes or *vadás*, a cooked fowl, a bodice, a robe, 4*s.* (Rs. 2) in cash, flowers, and betelnuts and leaves. The price of the girl, which varies from £1 12*s.* to £6 8*s.* (Rs. 16-Rs. 64), is settled and the girl is dressed in new clothes. The people then go to the tavern where they spend the 4*s.* (Rs. 2) brought by the bridegroom's father, and, on their return to the bride's, are feasted with rice and cocoanut milk brought from the bridegroom's, and go home. On the day fixed by the Bráhman the bridegroom is rubbed with turmeric paste, bathed in warm water, and dressed in a waistcloth, shoulder-cloth, and headscarf. Then holding in his hands some betel leaves, a betelnut, a cocoanut, and a dagger, and wearing the marriage coronet, he comes in procession to the bride's house. He is received with the same forms as among high class Hindus, enters the booth, and stands opposite the bride, separated from her by a cloth. The head of the caste calls *sávadhán*, that is Take care, the curtain is pulled aside, and the couple throw garlands of flowers round each other's necks. The bride's parents join the hands of the bride and bridegroom and pour water over them. They then sit on a bench called *sávo*, and each guest waves a coin round their heads and drops it in a tray at their feet. After this is over the guests are treated to a meal, the chief dishes in which are *páisa* and *vadás*. On the second day the bridal party goes to the bridegroom's, and the ceremony in all other respects does not differ from that of other low castes. Their puberty and death ceremonies are also the same. Social disputes are settled at meetings of adult castemen presided over by headmen called *budvants* who have power to fine offenders, to put them out of caste, and to allow them to come back. The proceeds of fines are spent in buying liquor which is drunk before the meeting disperses. Up-country Chamgárs send their boys to school and are improving; coast Chamgárs are declining or at best are stationary.

Dhors.

Dhors or TANNERS, according to the 1881 census numbered 150 of whom eighty were males and seventy females. They are found in the Haliyál sub-division, living on the skirts of towns like Mhárs, Mukris, and Holayás. They are said to have come from Kulburga in Haidarabad and still to eat and marry with Kulburga Dhors. Their home tongue is Maráthi. The names in common use among men are, Yella, Satvya, Rámya, Bhikya, Bassya, and Ránya; and among women, Ganti, Nimba, Lokavva, Padmavva, Nemavva. Their surnames are Godki, Gajáksha, Pola, Mátkar, and Hátkar. Persons bearing the same surnames do not intermarry. Their family god is Basaveshvar, who has shrines at Kulburga and at Ulvi in Supa. They have no subdivisions. They are wheat-coloured, middle-sized, and muscular, with well-cut features. Their home tongue is Maráthi with a large mixture of Kánarese and Konkani. They live apart in rows of one-storied houses with mud walls and either thatched or tiled roofs; and their furniture includes low wooden stools, palm-leaf mats, and metal pots, lamps, and earthenware. Their staple food is millet and *rági*, and they eat flesh except beef and village pork, and drink liquor. They are temperate eaters but bad cooks. The men wear the loincloth and the headscarf and a blanket over their shoulders, and the women wear the robe with

Chapter III. Population.

LEATHER-WORKERS. *Dhors.*

the skirt hanging like a petticoat and the upper end drawn over the head like a veil. They also wear a short-sleeved bodice with a back. The women do not wear flowers, but bothmen and women keep clothes in store for holiday use though they are neither cleanly nor tasteful in their dress. Their clothes are of country cloth bought from local shopkeepers who bring it from Dhárwár and Belgaum. The men's ornaments are gold ear and finger rings, and silver bracelets and girdles; and the women, besides the marriage nose-ring, necklace, and wristlets, wear gold silver or brass earrings, necklaces, wristlets, and finger and toe rings. They are hardworking, orderly, thrifty, and hospitable, but dirty. Besides tanning hides, which they buy from Mhárs, Dhors work as field labourers. As tanners the men earn 6*d.* to 7½*d.* (4-5 *ans.*) a day and as day labourers 4½*d.* to 6*d.* (3-4 *ans.*) and the women 3*d.* (2 *ans.*). The women do not help the men in tanning, but add to the family income by working as labourers. Their busy season lasts from September to the end of July and their slack time is the month of August. Their work as tanners is steady and well paid, and though they borrow at twenty-five per cent to meet special marriage charges, they succeed in paying their debts. Like Chamgárs they are held impure by high Hindus. They take three meals a day, the first early in the morning, the second between twelve and one, and the third about eight. They are a busy people working as a rule from morning to night. They are religious, respecting Bráhmans and at the same time obeying the head of the Lingáyat monastery at Chitaldurg in Maisur, to whom they send yearly contributions, receiving in return sacred ashes which they call *prasád.* Their chief deities are Basava, Shiv, and Yellamma, and their chief holidays are *Shivarátra* in February, *Holi* in March, *Nág-panchami* in August, *Ganesh-chaturthi* in September, and *Dasra* in October. They present blood offerings to the village gods and go on pilgrimage to Ulvi in Supa. Their ceremonies and customs do not differ from those of Chamgárs, except that Lingáyat priests are asked to purify their dead by placing their feet on the corpse's head. Their disputes are settled by their hereditary headman or *budvant,* who is guided by the opinion of the majority of the adult castemen. They have lately begun to teach their boys to read and write.

Mádigs.

Ma'digs, SHOEMAKERS and TANNERS, according to the 1881 census numbered eighty-one, of whom forty-two are males and thirty-nine females. They are found above the Sahyádris. They have neither surnames nor family gods. The names in common use among men are, Basaya, Barma, Karya, Venka, Ranga, Lakshya, and Yellya; and among women, Putti, Shivi, Bassi, Venki, and Lakshmi. They are said to have come from Maisur and still keep their connection with Maisur Mádigs.[1] Both men and women are short, dark, and

[1] Maisur Mádigs are of two tribes, Telingás and Karnátas. They dress leather and are the lowest of the left-hand faction. (Rice's Mysor, I. 347, 348). In 1800 Buchanan (Mysor, I. 252) described them as very low, dressing hides, making shoes, tilling, and working as servants. The class included many small tribes of ten or twenty houses with whom the tribes people alone married as they were as fond of their race as the higher castes. They ate carrion and drank spirits. They had priests of their own. In Coorg the Madige Holayás are perhaps the lowest of the impure classes (Rice's Mysor, III. 213).

LEATHER-WORKERS.
Madigs.

strongly made. Their home tongue is Kánarese. They live in small one-storied houses with thatched or tiled roofs and front verandas. Their daily food is millet, rice, and fish. They eat mutton and fowls when they sacrifice to the village gods, and drink liquor. They are not particular about their food and eat carrion when they can get it. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women a bodice and the robe worn like a petticoat without passing the skirt between the feet. The men wear gold and brass rings in their ears and on their fingers; and the women besides the marriage nosering, bead necklace, and glass wristlets wear tin or brass bangles, and gold or brass earrings noserings and finger rings. They are hardworking but thriftless and given to drink. They skin dead animals, dress hides, make shoes, and work as field labourers. The Mádigs are better off than other low castes, though to meet the cost of marriage they have to borrow at high interest. Other Hindus look on them as impure like Mhárs and Holayás. During the rainy months, the greater part of their time is spent in field work. In the dry weather they work in leather, the women helping the men, and by their labour adding to the family income. A family of five spends about 14*s.* (Rs. 7) a month. Their chief deity is Venkatramana. They are staunch devotees of Mariamma or Mother-death whose shrines are found in many parts of Kánara. They also keep idols in their houses. Once every two or three years they raise subscriptions, make a small shed, buy a brass pot which represents the goddess Mariamma, stop it with a cocoanut, cover it with flowers, and keep it for three days which they spend in feasting and drinking, sacrificing lambs and fowls. At the end of the third day the pot is thrown into a river or pond. They do not employ or respect Bráhmans, but have priests of their own called *gurus* whom the laity support and who eat but do not marry with them. They have also a religious Teacher named Jámbu whose monastery is at Kadapa in Madras where they go on pilgrimage. Polygamy is allowed; but few men take more than one wife as money has to be paid to the girl's father. Widow marriage is allowed and practised. They either bury or burn their dead and their ceremonies do not differ from those of the Holayás. Caste disputes are settled by the headman or *gauda* with the help of a council of adult castemen. They do not send their children to school and show no signs of improving their position.

DEPRESSED CLASSES.

Depressed Classes included sixteen castes with a strength of 23,079, of whom 12,223 were males and 10,856 females. The details were:

Caste.	Strength.			Caste.	Strength.		
	Males.	Females.	Total.		Males.	Females.	Total.
A'gers or Salt-makers ...	1078	1040	2118	Holayás	330	316	696
Bákads	129	133	262	Kusals	1	...	1
Beds or Talvárs	521	446	967	Korárs or Korgárs ...	116	123	239
Bellers	3	7	10	Kotegárs or Metris ...	129	79	208
Buttals	76	15	91	Kangáris	125	120	245
Chchalvádis	978	886	1864	Mukris	2503	2481	4984
Hatgárs	11	5	16	Mhárs or Hulsvárs ...	4732	3981	8713
Haslars	1414	1215	2629				
Hulálkhors or Bhangis..	27	9	36	Total ...	12,223	10,856	23,079